THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (PROV. 16: 7).

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ACTIVE AND INACTIVE LATTER-DAY SAINTS.

ADDRESS DELIVERED AT THE GENERAL CONFERENCE IN THE TABERNACLE, SALT LAKE CITY, UTAH, OCTOBER 6TH, 1916, BY PRESIDENT FRANCIS M. LYMAN.

[THIS was the last General Conference of the Church which President Lyman attended before his departure to the great beyond.—ED.]

I hope that you can hear me as we have heard our brethren. Their voices have been good, and I am sure that we have been greatly edified in listening to them. In looking over this body of Latter-day Saints, representing the various departments of Zion, I could not help thinking what a privilege is given us to come together and see, and be seen, to hear, and be heard. This body of people is not very large, considering the whole of the Latter-day Saints, but I take it for granted that all who are here, and all who attend our conferences, are active members of the Church, and not numbered among the inactive. This privilege we have of speaking to the representatives of the various stakes of Zion and missions in the United States, is a very great privilege, for when we talk, what is said will be taken to all the departments of the Church in gathered Zion.

I have had occasion, latterly, to draw the attention of the brethren in the various stakes of Zion to the reports that we receive in regard to the Priesthood throughout the Church. The numbers that are active, and also the numbers that are inactive, are reported to us, and I have taken the privilege of advising my brethren, such as sit before me here—presidents of stakes and high councilors, bishops and heads of departments—how to correct, measurably, the reports that are handed in to the Presiding Bishop's office, and that are submitted to us. The fact is, there

should be no inactive Latter-day Saints, for inactivity tends to death and darkness, whereas activity tends to life and animation and salvation. We believe that it is quite possible for you, brethren, who are leaders in the communities where you live, as we are here, where we live, to set good examples, and not any bad ones, and that your good examples will be followed by the Priesthood with whom you are surrounded, and with whom you labor. If we can get you to understand and discover how to make correction of unsatisfactory conditions, it will be very profitable to you and to the Church, as well as to all who are brought into active service for the Lord every day. We are all industrious and persevering in regard to the things of this world, what we call temporal things, things of earth, which call for a good share of our attention; and it is just as important, and a little more so, that we should be industrious and occupied with the spiritualities, the religious side of our natures, and the service which the Lord requires of us for our salvation, and the salvation of the children of men. There is no inactivity with the Presidency of this Church; there is no inactivity with the Council of the Twelve; there is no inactivity with the Council of the Seventies; there is no inactivity with the Presiding Bishopric; there is no inactivity with the Presiding Patriarch. So that the general authorities of the Church, I am prompted to advise you, in this regard, are setting a prompt example, and we are readily and easily found on all occasions when we are needed, and we are at your service. Four times a year we go to every stake of Zion as nearly as we can. The general authorities of the Church are not very numerous, not a very large body of brethren, and we have seventy-two stakes of Zion and a great many hundreds of wards to give attention to, as well as to all the missions of the world. They must be taken care of and considered and kept supplied with officials. We must supply the world with missionaries by the hundreds and thousands to preach the gospel, and they go out from under our hands thoroughly advised, thoroughly instructed and taught in regard to their duties. So with the brethren who are selected to preside over the stakes and over the wards. We give special attention to every man, as well as in the missions; and thus we are active, always. I believe that the presidencies of the stakes of Zion are always active. We speak of them as active men. The bishops of the wards and their counselors are active men. I think the High Councilors, as a rule, are active men. So that these brethren, standing at the head of the people, are thoroughly well employed. But we do think, and we do ask you, my brethren, who sit before us here to-day, from the various stakes of Zion, we want to ask you to see to it that every member of the Priesthood is brought into active service, that is, that they do something every day. They may not all be called to be ward teachers, they will not all be called to be bishop's counselors, or High Councilors; but there is no reason why a man bear-

ing the divine authority of the Lord should ever be inactive one day. He should be able to report, and it be reported of him by his bishop, by the president of his quorum, that he is active, that he is performing some service, that he is intelligent enough to find employment, and that he does not have to be told everything that is to be done. It is quite an accomplishment for a High Priest or a Seventy, for an Elder, or any other person bearing the Priesthood of the Lord, to learn the lesson of employing himself. And whenever men say something, whenever they do something that is worthy of imitation, and that sets an example in the community of virtue, of righteousness, of truth and of justice, they are entitled to be considered active. Whenever they say to a little boy, "The Lord bless you my little boy, George, or John, or Joseph," or a little girl, school children, anybody—or they have restrained a person that is inclined to be reckless and disobedient, a transgressor in any line, whenever they have restrained those who are going astray, whenever they give encouragement to those who need it, whenever they open their mouths and bless, as President Smith suggested this morning (he having the keys of the kingdom and the keys of authority and power to bless)—that should be regarded as activity in the service of the Lord. We all have power to bless and to give instruction and to teach. I speak thus in regard to the brethren bearing the priesthood.

I want to say also, although we are just a small representation of the Church here—yet it is a good congregation—not a large body of men, that the Church is well stocked with a numerous number of men bearing the Priesthood. Almost all the male members of the Church bear the Aaronic or the Melchizedek Priesthood, and how grateful these brethren should be! Then the wives should be as industrious and active as the brethren, and so far as I remember, there is no report in our official accounts and records, of the inactive women. Presumably the sisters are all active, they are engaged, they are active teachers in their homes and in their associations and organizations, and are performing their duties fairly well. I do not know whether the bishop is particularly favorable to the sisters, and does not tell us of those things, or whether he does not report that the sisters are inactive, but I presume that the sisters in this Church are, as a rule, very active, well occupied, their time being well taken up and occupied in good things. I hope so; it should be so. But they need to labor, and their activities are just as much required with our sisters who are married and the young sisters who are not married. They are to labor among them, and what they say, and what they do, and the good examples that they set in all the activities of life, are just as important and valuable with their sex, as the labors of the brethren are important and valuable among the brethren, and the people generally. And I want to impress this upon my brethren: There is no one of us hardly, that can visit all the brethren and

teach them all the same lessons, but we give them the lessons here occasionally, twice a year, such as we have been listening to.

I want to advise my brethren who preside over the stakes of Zion, seventy-two stakes, it is your duty to furnish employment for all stake officials, and all men who bear the priesthood, that you furnish them occupation as far as possible, and help them and devise means for their activities. Use the bishops, and help the bishops to bring about activity with their brethren, for I say that it is a reproach to the presidency of a stake, to the bishops of wards, when they have to report inactive men, whom they have entrusted with the priesthood under the direction of the Lord, and have not found a way to give them employment and make them active men. You do not need to worry particularly about the officials. You will find that the officials are pretty well occupied, pretty well employed, but the overwhelming majority of the brethren who bear the priesthood could possibly make considerable improvement and increase their activities and take valuable lessons to the people. Those who are inattentive and careless in regard to the exhortations that have been given us today, in regard to their prayers, in regard to partaking of the Sacrament, in regard to their tithes and offerings, and so forth, they need to be aroused and stirred up for their salvation, for their happiness, for their peace, their success and their prosperity in this life; for the Lord rewards us according to our works, I understand, and you will be rewarded, we will be rewarded according to our works, and it is important that we look after the salvation of the people, half of whom are compared to the foolish virgins by the Savior—five wise and five foolish. We want to make more wise saints and servants of the Lord. We do not want them to be hampered; we do not want them to be in questionable conditions and positions. We want them to be thoroughly established in the faith; we want them to so live that they can keep and do keep the commandments of the Lord, for that is the secret of their success; for when a man is inactive, he will not be saved. He must be occupied, he must be employed, he must work, he must labor, or he will be found delinquent and will be disappointed when the judgment comes. So I say to my brethren, these chief brethren in the stakes of Zion, and in the wards, and in all the departments standing at the head of quorums of the priesthood, we expect you to be responsible and to be wise enough to provide means to employ the brethren and occupy them at home, when they do not go abroad, and we will find service for them abroad in the world, all that we can well take care of. And so I desire to impress upon my brethren presiding in these positions that the time may soon come—you are telling us now every three months what is being done by the teachers, and whether they are coming up to one hundred per cent of visiting, when we want one hundred per cent of activity in all departments. Look over the field and

see if your brethren are occupied actively, so that there will be no High Priests that are inactive, no Seventies inactive, no Elders inactive. The presidency of the High Priests is responsible to see that the High Priests are taken care of. In some of these large stakes of Zion, they have a very large number of High Priests. Then the Seventies have their quorums, and the elders theirs, and it is the duty of the brethren who preside, to look after them and help them, as we help our brethren. You will find the Twelve will not complain that Brother Lyman does not find them something to do. They are occupied all the time, regularly. You see they go to you and they help you, and we want you to be taking as good care of the department of the Church entrusted to you as we are taking of the department entrusted to us. We are always on the line, on the firing line, going to the front, as far as we can make it, and we want you brethren to do the same. We will be delighted with the first stake of Zion that can represent that the priesthood in that stake are all active, no inactive members; that the high priests and seventies and elders and the lesser priesthood under the direction of the bishops, can be reported as all active. Give the boys something to do with the older brethren. Do not take all the rights and privileges of teachers away from the deacons and teachers and the priests, and give it all to the High Priests, and to the Seventies and the elders; but let the boys go with you. Pray with them, labor with them, teach them, so that when they come to the age of marriage, settling down or going on missions and receive the Melchizedek Priesthood, they have had some experience, they know how to pray, how to bless the food, how to bless the Sacrament, administer it properly, and so forth, well instructed, well informed, well read in the Scriptures. Call a young man an active young man if he studies the Scriptures, and do not call him inactive; for if he is studying and qualifying and preparing himself for future life, that is magnificent activity, and his example will help others, and he will naturally incline and encourage others to follow his good example in the study of the Scriptures.

If all the Latter-day Saint boys and girls are well informed in Scripture reading, if they know the New Testament and the Bible and the Scriptures of the Nephites and the Scriptures of latter times, the revelations through the Prophet Joseph Smith, and so forth, they are well fortified. But let the effort be made to make a better report than we have succeeded in doing in the past in regard to the activities of the Priesthood and of the people. Let us do that. And we want the assistance of our sisters therein, as well as of the brethren. We want everyone to have an opportunity, and I believe that there is no excuse for any member of the Priesthood in this Church, or any member of this Church, being reported as inactive, because there is opportunity in every person's way, for activity to labor. And I want to say this, it

will not tax you so much that you need to neglect your temporal affairs, or your business affairs. It will not injure you in your business affairs to be prayerful. It will not hurt you at all to spend the time that is necessary on the Sabbath day to partake of the Sacrament, and the Sacrament should be taken by all Latter-day Saints. There is an activity there, and everybody who partakes of the Sacrament should be considered an active member in the Church. Everyone who attends to his prayers and the responsibilities thereof should be counted an active member; every one who bears testimony in the fast meetings, and takes part in praying or singing. I would not like the brethren and sisters who do the singing for us in this splendid choir, when it is here—I understand it is to be here on Sunday—to be considered as inactive. I think they are active members of the Church, and should be so reported; if they bear the Priesthood, or are only members of the Church, they should be reported and considered active, and given all the credit that can be reasonably given to the members of the Church, for it is a nice thing for one to be patted a little on the back, a little on the shoulder, and say, the Lord bless you; glad to know of your activities; glad to know what you are doing; I am glad to know of your life as a husband, or your life as a wife, and your life as a son, one of the larger boys, one of the larger girls; that your example, your labors and activities are very delightful and pleasing to us, certainly to the Lord, and profitable—profitable, for there is not anything that we do for the Lord that will not redound to our health, and our happiness, and our stability and security and safety.

So I want to impress upon my brethren, as there are stake presidents here who have already heard my talk on this subject in their stakes, as I have not been able to get to all the stakes of Zion, but all that are here can hear the suggestions that I make at this time, and I want to impress them, and want them impressed upon the minds of the leading brethren, that they will magnify their calling; for if they are active, as they should be, they will furnish employment and find something, find some way to advise inactive men in the future, until every man shall be doing something. Men grow by activity, by their labor, their efforts and their work; not by inactivity. The more they work, the more they do, as I suggest sometimes to my brethren when we require something extra of them, and something extra is required of them occasionally, I always draw their attention to the fact, that what you are to be rewarded for is the work that you are doing. Do not feel bad about it because you are doing more than somebody else. Do all that you can, for it will take all that we can do to work out our salvation and exaltation in the kingdom of God. You need to be busy, in order to be occupied. And these who are inactive, brethren, we want you to take care of them because they are in danger of being lost, losing the faith and losing their love of the

truth and of the gospel. It is a great thing to enjoy the spirit of the gospel, for that brings peace, it brings security and life and salvation. We cannot accomplish these things unless the Lord helps us, and He is ready and willing and generous to bestow on us His Spirit in just such abundance as we are ready and prepared to receive; for the Spirit of the Lord is as generous and as ready at our necessities and commands, through our faithfulness, as the light of day, as the heat of the sun, and the cold and the warmth, and so forth. The Lord is near us by His Spirit, and His Spirit is ready for our possession, and for us to enjoy in our homes, in our labors, in our work, publicly and privately, at home or abroad. When we live under the inspiration and light of the Spirit of God, we will be happy wherever we are, and we will accomplish a world of good, and those who are about us and associate with us will enjoy the spirit that we enjoy, and will recognize it.

Now, I have occupied my time as well as the other brethren. I thank you, brethren, for your attention, and I would like you to remember what we say—what the Presidency has said to us today. It is worth the time of coming here and spending a few days to hear what they have said, and the other brethren will have things to suggest that will refresh also, and that we will intensely enjoy. God bless you, brethren and sisters who are here, and bless those brethren just like you who are at home, and bless those brethren and sisters who are at home, who cannot come, who need consideration and attention. It is the sick that need attention. Those who are always here, right up to the mark, we need not worry about them at all, because they know how to employ themselves, and to be occupied and to be saved; but those who are not present, and those who do not come to the Sacramental table on the Sabbath day, whatever the percentage is in your ward, in your stake, those who are not there are the ones that need attention and consideration. Those who are always active will take care of themselves; they know how to employ themselves, how to be well occupied, but look after those who need your attention and care, please, so that you can report that there is not anybody in your ward but has attention and consideration and in line, as near as it is possible for him to be.

I bless you, my brethren and sisters, in the name of Jesus Christ. Amen.

"WE testify that when this gospel is preached faithfully to all the world, then will the end of the world come; then shall the Son of Man come, sitting upon a white cloud, as predicted in the same chapter" [Rev. 14].—ORSON PRATT, *Journal of Discourses*, Vol. XVIII, p. 270).

THERE is always the sunshine, only we must do our part, we must move into it.—CLARA LOUISE BURNHAM.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 8, 1917.

EDITORIAL.

WHAT IS A FAMILY?

On some of the statistical report forms used in the European mission, it is required that the number of families be given. In order that a uniform rule may be observed in determining what comprises a family, the following paragraph, taken from the instructions issued by the office of the Presiding Bishopric of the Church, in Salt Lake City, Utah, should guide those who prepare statistical statements:

"The following groups may be regarded as constituting families: Husband and wife; husband, wife, and child or children; father and children; mother and children; two or more children living together who are orphans, or whose parents are non-members of the Church."

George F. Richards,
President of the European Mission.

INFLUENCE OF ASSOCIATIONS.

"Christ liveth in me" (Gal. 20: 2).

St. Paul, in this terse sentence, expresses a great and important truth, which Latter-day Saints should endeavor to grasp, as a principle by which to test their own personal experience. For, if we are Latter-day Saints, we can truly say, with the Apostle, that, as far as our old life in accordance with the ideals and principles that rule the world is concerned, we are "crucified with Christ," and, therefore, in that sense, "dead"; and that we are living a new life in which Christ is the ideal, the pattern, the exemplar.

"Christ liveth in me." This does not mean that our Lord in person dwelt in the heart of the Apostle who penned those words; nor that He dwells, materially, in the breast of every believer. This is, indeed, as we read in the Revelation (Doc. and Cov. 130: 3), "an old sectarian notion." It means that our Lord was enshrined in the affections of His great disciple and follower, that Christ was the object of his love and admiration, to such a degree that he was willing to live for Him and to lay down his life for Him, when required to do so; and, consequently, that the life of Christ was reproduced in his life. Paul's life in holiness, in the service of fellowmen, in the desire to glorify God, was a reflex of our Lord's

life in mortality. This is what the Apostle means. He means to say that if we are followers of Christ, we endeavor to imitate Him, and by virtue of that imitation, He lives in us, or in our lives.

Our Lord had the same great truth in mind when He prayed that His followers might partake of the oneness that existed between Him and His Father: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us" (John 17: 21). Christ's life was one with that of His Father; the Father lived in Him, because, as He says, He did nothing of Himself, "but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (John 5: 19). In the same way, Christ lives in His followers, when they do nothing of themselves, but do that which our Lord would do, in similar circumstances.

Is it possible, we may ask, for mortal man, with all his imperfections and limitations, to become Christlike to such an extent that his life reflects that of the Master, and how is that object to be obtained?

The Scriptural answer to this question is summarized in the following words of the beloved disciple, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is" (I. John 3: 2). The meaning here expressed is that when the children of God are admitted to the presence of the Father, the constant association with Him will cause them to be made like Him. The sight of God will glorify us, as Paul, with the experience of Moses on the Mountain in view, expresses it, "But we all, with open face beholding as in a glass the glory of the Lord;" or, better rendered, "with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory" (II. Cor. 3: 18). That is to say, according to the Scriptures, intimate association brings about likeness. This at first may be similarity of thought, of views, of desires, and then of habits and of character, and, finally, even of outward appearance, which, after all, is but the visible outline of the personality that dwells within.

That our associations exert a powerful influence upon us is proved beyond a doubt. Human nature is so sensitive that everything it comes in contact with leaves some impression on it, for good or for evil. Unconsciously we absorb the thoughts of those with whom we associate, and even their manners and their speech. Children imitate their teachers. Frequently a public speaker impresses his very mannerisms upon those who hear him often. Like mirrors we reflect the pictures placed before us. When someone comes to us with joy and happiness beaming through his countenance, we feel happy, too. But in the presence of one who is sad and gloomy, we feel depressed. Both optimism and pessimism are catching. Tennyson well said that he was a part of everyone he

had associated with, and some other philosopher has asserted that one who associates with those who have no regard for truth soon becomes unreliable, and that those who are forced into daily contact with half-witted or mentally unfit persons are in danger of sinking to their level. Even the facial features gradually assume an impress from one's surroundings. A famous painter made it a rule never to examine a bad painting, for his experience had taught him that every time he did so he was handicapped in his work by the impression it had made on him.

If this is true, how important it is that we should seek the association of great and good men and women, and avoid the company of those of an opposite character! How important that we should surround ourselves with beautiful objects; that we should read good books and discard trash; that our thoughts should be directed to things that have an elevating influence; that our conversation should be instructive, or pleasing; that our amusements should be innocent and pure; and that we in all things should have the influence of our surroundings in view! Parents, who are responsible not only for themselves, but for their children, should especially be careful about their own company, their habits, their conversation, their books, and their amusements, for their lives will be reflected, to a very large extent, in that of their children. Heredity plays an important part in the formation of character, but many of the traits which we ascribe to heredity are due to surroundings, and if the surroundings are as they ought to be, many inherited bad inclinations will be overcome by their influence.

From what here has been said it follows that if we often let our thoughts dwell upon the life of our Savior and His perfect character, this will have an ennobling effect upon us. If we read of Him; if we pray to Him; if we exercise faith in Him; if we meet often with the saints in worship and partake of the Sacrament in remembrance of Him; if we endeavor to imitate Him, and do these things sincerely, His life will be reflected in ours. His example will help us to overcome weaknesses and imperfections gradually, until we can say, with Paul, "Christ liveth in me." And then we shall, finally, be counted worthy of seeing Him as He is, and become like Him in His glorified state, as He became like us in our earthly state.

J. M. S.

THE law of existence is work—for God, for brethren, for self; not for one alone, but for all. Transgress that law, and evil must ensue. The stagnant life becomes corrupt, and acts as a corrupter of others. It is vicious and noisome; hurtful to the community, in that it defrauds it of its due from one of its members, and sets up a plague spot of infection which becomes a fertile center of mischief.—WILLIAM STAINTON MOSES.

ELDER FRECKLETON CALLED BY DEATH.

AGAIN it is the sad duty of the *Millennial Star* to place on record the departure from this life of one of the missionaries of the British mission. Elder Wilford Orr Freckleton, of Eureka, Utah, U.S.A., died at Hull on the 27th of February, 1917, of cerebro-spinal meningitis, at the age of about 20 years. For some days previous he was ailing, and every attention possible was given to him. He had the best of medical care, and when it became evident that his condition was grave, he was removed to a hospital, where everything was done for his comfort. Many prayers for his recovery were offered up in the mission, but our heavenly Father, in His infinite wisdom and love, thought best to call him to another sphere of action, where he, no doubt, will have an opportunity to complete the mission he began here.

He arrived in the British mission on the 15th of November, 1916, landing in London, and was assigned to the Hull conference, where he arrived shortly afterwards. The body was shipped from Liverpool on the 5th of this month, in charge of Elders Jonathan Hunt and Israel C. Barlow, who will accompany the remains to Salt Lake City.

We sympathize with his friends at home, who must feel the pangs of separation very keenly. We trust that they will find comfort and consolation in the contemplation of the great reunion which will be held beyond the veil in the morning of the resurrection, and also in the firm conviction that even in this hour of trial and sorrow, God hath done all things well. Here life and death go hand in hand, and it often seems as if death were the end of all. But it is not so. To the eye of faith, before which the day of resurrection stands as a most firm reality, life, not death, is the final outcome, for death will surely be "swallowed up in victory."

"MAN OF SORROWS."

WHEN the poet takes up his pen to give to the world his "word-music"—and the painter his brush, to blend the pigments of color into beautiful manifestations of life—the mind of each respective genius is upon the higher and finer things of life; but when a weak mortal endeavors to portray in choice words the beauties of the "Man of Sorrows," he humbles himself, and asks for "fire from the altar" to descend upon him, to burn up self, and to lift up that Holy One unto the eyes of men.

The Christ of history seems, often, a far-off, distant figure. Suffering humanity needs sympathy, so the "Man of Sorrows," who is also "acquainted with grief," fits into the life of the common people.

As a sympathizer, Christ has no peer. Whilst walking the

paths of Palestine he gave the invitation, "Come unto me all ye that are weary and heavy-laden, and I will give you rest." Life, unto the many, often becomes a burden, and the pressure of conventionalism, forces many to the wall.

"O what joys we often forfeit,
O what needless pains we bear,
All because we do not carry
Everything to God in prayer."

The sorrows of the Holy One, in His meek and lowly character of the humble Nazarene, are like unto the cares and tribulations which we suffer daily, and which the mortal flesh is heir to. In the cottage or the palace—in the rustic haunts of nature, or on the battlefield of war, the Christ bearing His crown of thorns is a welcome comrade. The Russian soldier with his ikon, the Roman with his holy cross, lift their eyes unto the sorrowing Savior, because sorrow is their heritage of fate. The bitter cup which the Christ accepted on the night of Gethsemane's garden, when He sweat drops of blood, are of more worth than all the rubies of the royal realm.

The "dregs" of life are bitter for many who die in sin, and "He who had no sin" of His own bore the sins of the world and carried them to the depths of hell, and buried them in oblivion, to be remembered no more. The sins of the heritage of Adam are cast down, to be accounted for no more by the children of men; only the individual sins will be accounted for by the individual who committed them. Jesus wept over the sin-stricken world, and had compassion on the misguided men of His hour. He placed His loving hands upon the sick and afflicted, and restored sight to the blind. He who accepted sorrow, alleviated the sorrows of His contemporaries. The "common people" were the ones he sought to benefit, and His words to them were that "the meek shall inherit the earth."

The Redeemer "descended below all things, that He might ascend above all things." He descended through all the sorrow, even unto death, and overcame this enemy. On His road to Golgotha, when some of His own, and some of the people of the city, were weeping because He was going to His death, He said, "Weep not for me, but for your children." He had nearly finished His part of the plan, and had proved Himself loyal to the trust which His Father had placed upon Him; but it was for the world now either to accept or reject His plan of redemption. He did not desire glory on earth in exchange for the glory on high with the Father, who had sent Him. The world and its tinsel were of little consequence to Him, for He could see through the hearts of men and discover the flaws in their lives. His had to be a stony road. His destiny was to suffer for sin and to bear the burden of sorrow, which is the black fruit of sin.

The crown of thorns is undergoing a metamorphosis, and the grim and cruel thorns are changing into gems of eternal worth, and the King of kings in truth will the "Man of Sorrows" be.

Shelley, Idaho, U. S. A. AUBREY PARKER.

THE EARTH'S FUTURE RULER.

SOME words are passing through my mind, which I learnt some time ago, and they are as follows: "Come, friends, the world wants mending." These words have a significant meaning at the present time, and truly, as the elect of God, it is our duty at all times to help to mend the world.

There are two great powers in the world to-day, temporal and spiritual. On the one hand, we have nations fighting for the supremacy of the world, but, unfortunately, man has yet to learn that man cannot successfully rule man. On the other hand, we have the teachings of holy writ, as to who shall rule the earth eventually. The Psalmist says (Psalm 14: 1), "The fool hath said in his heart, There is no God. * * * there is none that doeth good," and here we may say, that the world in its foolishness has said, "There is no God."

Israel of old forgot God, and asked for an earthly potentate to rule over them. Samuel warned them of what would happen to them if they were to discard God's authority, and truly, from then onward, the history of Israel was a tragedy. Later, when their real King was born, they rejected Him, although the birth of this King had been foretold by the Prophet Isaiah, who says, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder" (9: 6). At a later period Jesus Himself said, "I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world," and the attitude of the present-day world is just the same as it was then, with regard to God's word.

It has been said that, however mad, a leader will always have some followers, and men to-day are glorying in their own wisdom: but their wisdom is counted as foolishness with God. Jeremiah warns us as follows: "Let not the wise man glory in his wisdom, but let him that glorieth, glory in this, that he knoweth and understandeth me" (9: 23, 24).

We are earnest watchers of the trend of events of the present day, and we can see that there is a King coming to rule the earth, who will break down all oppression, and will rule in righteousness. The Psalmist says of this King, that all kings shall fall down before Him, and all nations shall serve Him.

In the reign of this great King, a state of things will be manifest, similar to that prevailing when Boaz went into the harvest-field, and said to his laborers (Ruth 2: 4): "The Lord be with you. And

they answered, The Lord bless thee." Then the law shall go forth from Zion, and the word of the Lord from Jerusalem.

This, dear reader, is a time of rejoicing to look forward to, and our prayers should be to God, to hasten the time when Judah shall not envy Ephraim, and Ephraim shall not vex Judah.

Clifton Camp. A. PRIESTLY.

THE PATH OF SAFETY.

IT is a Scriptural truth that our only safety is in separation from sin, and as far as possible from all temptations or influences toward sin. It is a delusion of the devil that we need temptations to develop strength in the religious life. The logic of this position is that we need saloons to train young men not to drink, that we need bawdy houses to teach young men strength to resist lustful temptations; in short, the proposition is that we should send Christians to the school of the devil to have them learn strength to be stalwart Christians. We deny the whole of this satanic folly, and affirm that the very reverse of all this is true.

The Bible teaches absolute separation from all such. "Come out from among them, and be ye separate * * * and touch not the unclean thing." "Have no fellowship with the unfruitful works of darkness." We are to give implicit obedience to three commands to "Walk not in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful."

The man with an appetite for alcoholic stimulants should banish them from his premises, and never go where they are used, and avoid the association of those who make or use them. If lightness or frivolity has been your weakness, dare you hope to find a cure in more vain or idle words? Never. Register a vow, and pay the vow unerringly that your tongue shall for ever be free from all such corrupting uses, and that you will henceforth offend not in word. Have evil associates been your bane? Have you felt the tyranny of such influence? If so, remember your only safety is in separation from all such.

It is a piece of colossal impudence to propose the absurd policy of men educating themselves in the arts of vice in order not to practise their vicious professions. Men practise what they learn best. They train and educate themselves in a line of life for the very purpose of practising it. It is a vain conceit that Satan can be overcome, and sin conquered by compromising with sin. Instead of such a course being a means of grace, it is a positive presumption. It is but provoking temptation, and not shunning the very appearance of evil.

What consummate folly would it be for a man to sleep night after night, needlessly, in malarial swamps, and pray for vigor of health. What inconsistency would there be in going into a region

of dire pestilence where the air is laden with fatal death germs, and supinely linger in such regions, and yet plaintively appeal to God for protection against contagion. Equally insane and absurd is it for a man to toy with vice, to sport with the passions and weaknesses of his own nature, to place himself in such relations to places, persons, and dissipations as invite utter moral collapse, and then expect to maintain a victorious life, to grow in grace, and in the knowledge of Christ.

Such a course is not resisting the devil. On the other hand, it is setting "on fire the course of nature." It is inviting defeat. It is courting attacks upon our weakest places. It is recklessly hazarding our immortal interests by a course that it is hard to distinguish from insanity.—*Herald of Holiness.*

THE SMUTTY STORY.

It advertizes your own ignorance.

It reveals the depth of defilement you have already reached.

It proves to your friends how greatly they may be disappointed in you.

It stultifies the testimony of those who said you were a good fellow.

It soils the imagination of your hearers.

It hangs vulgar pictures on the inner chamber of the imagination of other men from which they cannot escape.

It disgusts men of finer sensibilities who care for the clean and wholesome things of life.

It nauseates good men who love fun, but hate dirt.

It dishonors your parents, and your wife and your children, and your friends and your home, and your business and your God.

It proves nothing but your own unworthiness.

It accomplishes nothing but your own undoing.

It convinces others that you are a good man not to do business with.—S. W. McGill, in *Iowa Masonic Library Bulletin.*

FROM THE MISSION FIELD.

Transfers.—On February 24th, 1917, Elder William D. McAlister was transferred from the Liverpool to the Newcastle conference. On February 26th, 1917, the following transfers were made: Elder Wilford F. Burton from Sheffield to the Manchester conference; Elder Richard C. Wilkin from Nottingham to the Scottish conference; Elder George Mortimer from the Scottish to the Nottingham conference.

District Meetings in Oldham.—Three meetings were held in the Oldham branch of the Manchester conference on Sunday, February 25th, 1917. Mission President George F. Richards, Conference President Israel C. Barlow, Elders Albert S. Allen, Cyrus Robinson, Alma Moss, and Robert W. Cluff were present. All of the branches of the conference except one were well represented. The attendance was especially large at the evening session.

Interesting Items from London.—President James Gunn McKay, in letters of recent date, says that the London conference has been divided into districts for the purpose of holding district meetings with the saints. On the 4th of February, this year, President McKay and Elder William J. Loosle visited the Portsmouth branch, where three meetings were held, including a Priesthood meeting, to which the sisters laboring as missionaries were invited. Encouraging reports were given, and the gatherings were well attended. On the 18th of February, a successful district meeting was held at Watford. Reports were heard from the branches represented. Two priests were ordained elders, and one deacon was ordained a priest. Such meetings are occasions of rejoicing, and all who attend feel well repaid for the effort.

DIED.

HOLLIS.—At Bradford (Leeds conference), February 16th, 1917, John Hollis. Deceased was born February 3rd, 1839. Brother Hollis was ordained an elder May 10th, 1908, by Elder W. B. Enniss. He lived the life of a faithful Latter-day Saint, esteemed by all who knew him.

CAMPBELL.—At Sheffield (Sheffield conference), January 29th, 1917, Sarah Campbell. Deceased was born November 8th, 1853, at Kingston Hill, Yorkshire, England; baptized and confirmed March 9th, 1901, by Elder James Adams. Sister Campbell was deaf and dumb. She died a faithful Latter-day Saint.

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